Volume 3 Chicago, Illinois, September, 1926 Number 6

The Liberal

SKY AND SOUL

The world stands out on either side
No wider than the heart is wide;
Above the world is stretched the sky,—
No higher than the soul is high.
The heart can push the sea and land
Farther away on either hand;
The soul can split the sky in two,
And let the face of God shine through.
But East and West will pinch the heart
That cannot keep them pushed apart;
And he whose soul is flat—the sky
Will cave in on him by and by.

—Edna St. Vincent Millay.

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THE LIBERAL

Preston Bradley ..... Editor
Grace Thayer Bradley ..... Associate Editor

Volume 3 Chicago, Illinois, September, 1926 Number 6

THE FUTURE OF THE PEOPLES CHURCH

On Sunday morning July 7, 1912, eighty-six people gathered in a little hall in Viking Temple. It was the first service of The Peoples Church and I was the preacher. That service stands out as vividly in my memory today as any service ever held by the church. We were a small group of people who had a deep faith in the future of our liberal and free church. Not one person present had had any traditions of liberality in religious thought or organization. We had all stepped boldly out of ecclesiastical bondage and theological servitude. The week following our first service the congregation met in the home of Mr. and Mrs. William H. Purse on Wilton avenue and organized "The Peoples Progressive Church of Chicago." During the first year the word "Progressive" was dropped from the name and the Church was finally incorporated as "The Peoples Church of Chicago." We remained in the hall in Viking Temple for one month when we moved to Arcola Hall, Clark and Addison streets. This hall was on the ground floor, much more accessible, and seated about four hundred and fifty people. In this new meeting place the church experienced its first substantial growth. The congregations gradually increased and many splendid men and women became interested in our work. Mr. and Mrs. G. U. Gairing and family and Mrs. Emma Henderson who are now active in the work of the church were among this number. During the latter part of the year Mr. and Mrs. Abel L. Allen and Dr. and Mrs. James F. Presnell became workers and members of the church. It was largely thru the vision of Abel L. Allen that the following year the Wilson Avenue theatre, then the largest theater in Chicago outside the loop, was leased and the church held its first service there in the fall of 1913. The theater has since been remodeled and is now the home of the Fidelity Trust and Savings bank. The theater seated exactly 900 people and was filled for the first time on go-to-church Sunday in March 1914. The church used this theater for five seasons. The theater was inadequate for the size of the congregations and when the new Pantheon theater on Sheridan road was completed the Board of Trustees leased that theater for the services. The first service in the new theater was held in the fall of 1918. Since that time the church has met in the Pantheon theater.

What years they have been! At times the burden has been heavy and the sky was overcast with clouds but as Celia Thaxter wrote in one of her beautiful poems, "the sun rise never failed us yet."

There are moments when I feel overwhelmed when I think of the thousands who have come under the influence of our church in all of these years. I think of their sorrows and failures, joys and victories and often wonder how life has treated them. The thought of it all humiliates as well as inspires me. I can close my eyes now and visualize some of those great Sunday mornings together. I often think of our first Sunday service after war was declared. I can never forget that Sunday morning just before I left for Europe and my throat tightens even now when I see thru the memories of the years the congregation in the old Wil-

son Ave. theater all rise as I came on the platform for the first service after my return.

I think of the hundreds of homes where I have tried to speak comforting words at the funeral service of some loved one. I remember the joyful occasions where I have tied the nuptial knot. I carry in my heart safely and forever hidden beyond the ken of men the life story of many a wayward and faltering soul who missed the trail and was trying to find the way back to honor and peace. I like to think in my own moments of depression and defeat that perhaps I have helped someone to a finer and better life and that somewhere in the world today there are men and women working bravely and heroically for the things that are worthwhile because of our church.

I wish I could clasp the hand of every man and woman who has made these past fourteen years possible and tell them how deeply I appreciate their loyalty, devotion and sacrifice. I have failed often, I have disappointed many, I have said things in my sermons of the past that I am ashamed of today, yet there have been many noble and patient hearts who have remained steadfast.

Some time in the future when the shadows begin to lengthen a little longer across my life I am going to write a history of our church. In some respects it is unique in the history of churches. I did not intend in this article to write so much about the past for all our faces now are toward the dawn of another era in the life of the church.

During all of the past years the one thought continually in my mind has been a home of our own for our church. As long as we met in a theater the church lacked a cohesiveness necessary to effective work. I wanted something besides a large Sunday audience whose primary interest was in the sermon. Some of my very best clergymen friends in Chicago advised me against building a church home. They told me I was essentially a preacher and lacked necessary organizational and executive capacities for the work of a church. They are unquestionably correct as to the latter. I realize more than anyone else how defective I am in matters of detail and organization. The hardest task I have ever faced in my life has been to ask individuals for money for our church. In this I have failed. I can ask a congregation for anything but am utterly hopeless and useless in front of an individual. I have no ability whatever in raising money from individuals for our church. This I cannot help. Our church would never have been built if it were not for the help and financing of C. K. Anderson, the President of our Board of Trustees. Every friend and member of our church who knows the situation knows this is true. It is his monument not mine. How I wish every person in our church could know to what ends he has gone to bring this temple about. If the church really wants to gladden my heart I wish every individual in it would make a subscription to the Building Fund and thereby greatly assist Mr. Anderson as well as demonstrate an appreciation which can be shown in no other way.

What about the future of our church? For years I have had my ideal of a church. Obviously I do not anticipate that we can approximate this ideal in one year or five years. We must grow toward it. just as we have grown steadily and normally from the very beginning. A church is an institution of two-fold importance. First, as a place of soul culture assisted by the enrichment of a worshipful environment. This is essentially its importance to the individual. The church is the place where we can come one Sunday hour and receive inspiration and guidance for the activities of the week. Every soul needs this time apart. Its service must awaken our deeper consciousness. We must sense the

presence of eternal values. True worship reveals perspective. True worship eliminates non-essentials. The dignity, beauty and rhythm of a well assembled church service will fortify the human soul as nothing else can. Sermon and service must be harmonically related. Unity must orient every detail. People ought not to attend a church merely to hear a sermon-lecture or enjoy superlative music but to develop the inner heart of life. Worship is a word that has frightened religious liberals. To some liberals the very word connotates reaction and compromise. If we use it with its ecclesiastical and traditional associations they are justified in their attitude. But to me it has an entirely different concept. True worship is simply inviting the soul. It is merely exercising the spiritual personality with which we are all endowed. Creating this atmosphere by a church which meets in a theater is almost impossible. Last May I attended service in the old South Church in Boston. For over forty years this church has had the ministrations of that great soul, the Rev. Dr. Geo. A. Gordon. It was a cold morning and raining hard. Our comfortable hotel room was most inviting yet Mrs. Bradley and I were both anxious to attend a service in the Old South. As we entered we were graciously welcomed by an usher and seated in the rear of the church until after the organ prelude and the seat holders' time had expired for holding their seats. At the proper and accustomed time the usher returned to us and we were escorted to Dr. Gordon's family pew. I later learned that the usher had recognized me from a picture published the night before in the Boston Transcript which announced me as the anniversary preacher for Anniversary Meetings. Immediately following the organ recital Dr. Gordon entered the pulpit. The memory of that service will never be dimmed. The beauty of it will be a joy forever. Notwithstanding the inclemency of the weather the church was well filled. There was no conversational buzzing during the organ prelude. There was no hand-clapping during the sermon as frequently happened in our church in the theater, no mistakes made in seating visitors, no confusion of any sort. The atmosphere from the time we entered the church until we left was worshipful. I know what that service did to me. It gave me a better week than I might have had. My soul was nourished. I am not surprised that on such a stormy morning the audience was so large. The people felt they must have the service to begin the week properly. That is what I want the people to feel about the service in our new Temple.

The second function of a church, as I see it, is its capacity to inspire and develop a social advance. Here is found its communal importance. Here can be seen its civic value. As it enters into the social life of its adherents thru the instrumentality of its various organizations it yields a mighty influence in the larger life of the city. A church is more than a place of worship. It ought to be a center of cultural and social activities. Without a doubt the most important branch of the church is the School of Religious Education. Herein is the church of the future. The curriculum of the liberal church school has always been a problem but educators have outlined lesson courses which are meeting every test of the liberal church school. The problem of teachers is ever present. One of my great ambitions for our church is a great church school. The splendid work accomplished by A. W. Fuchs and his teachers last year indicates a future for our school which will surely be remarkable if they are encouraged and assisted. With our own home this work ought to increase in an unusual degree.

The greatest problem in a church is to meet successfully the challenge of the young people. Young people everywhere

are challenging the church. They are thinking courageously along religious lines. To interest them and retain their respect is one of our great church problems. Our church is particularly fortunate in having a group of young people who are loyal and anxious to increase their work and influence. The president of our club, Newman Dumont is also president of the Chicago Federation of the Young Peoples Religious Union. I anticipate great things from this group. They are attempting a symmetrical program of activities and merit the support of the entire church. Their interest in athletics, literature, drama and music ought to be encouraged. They have now the facilities for some serious work in dramatic production. There are hundreds of university and college students in our immediate vicinity who ought to be actively a part of our young peoples group. Merely attending the church services is not enough. Let us all help the young people in their effort to develop their society.

The Men's Forum is a very important branch of the intellectual side of the church. The open Forum maintained by them last year will be continued on a much larger scale this year. They are planning to bring men and women of national reputation to their platform. The forum idea of questions and discussions is maintained and the announcement of their program will be looked for with unusual interest. In such an organization a church maintains a sense of tolerance and open-mindedness. Preventing the giving of a truth never yet retarded truth. Willingness to hear all sides of a question evidences an honest effort to know the truth. The appearances of speakers before the forum in no sense indicates agreement with the position of the speaker by the forum. I welcome a free and open discussion of all the great problems. Because of the value of such a forum I hope the church will support whatever program the Forum offers.

As is universally the condition in all churches the woman's club of our church is the best organized and most effective organization in the church. In another place in this issue will be found a complete program of the club for the season of 1926-27. The work of the club last year can only be described in the most superlative language. The president, Mrs. J. J. Reynolds, with her staff of officers and directors, have arranged a winter of work which will greatly contribute to the success and influence of the church.

As a church we begin a new epoch. We have our own home. Let every member and every organization work together with but one objective. Let us try and help our church attain these ideals of what a church ought to be. Let us work as one family. It will be a difficult year as there will be necessary many readjustments to our new environment. Our church budget will be increased to approximately $40,000. We will have to raise a considerable amount of money for our building. There will probably be an every member canvass which has resulted so successfully in many churches. Let us all dedicate ourselves to the work of our church.

We have begun our fifteenth year together as pastor and people. I enter it with hope in my heart and gladness in my soul. For the past I am deeply grateful, for the future and its problems I only ask a continuance of that loyalty and love which has brought our church to its present position.

My dream of standing in the pulpit of our own church home is about to come true. It has been in my heart for these many years. As we gather on Dedication Sunday pray to the God of love and truth that this may be the best year of all. Remember, too, that on that Sunday there will be some thoughts in my heart too deep for utterance. We have tried to do our best in the past—we await the future with confidence.

—Preston Bradley.

YE EDITORS GO A TOURING

It was not unlike the feeling one has when embarking for Europe when we drove out to the wharf of the Great Lakes Transit Co., that warm July afternoon in Duluth. There was the magnificent giant ship, "Octorara" glistening white, at her mooring, with her gangplank out invitingly, there were numerous colored porters in uniform ready to carry bags and what not; baggagemen taking or depositing baggage. colored dock men lounging about, singing and playing banjos, without which no wharf would have the right atmosphere I'm certain. There was activity and pleasant excitement everywhere. Filling the arms of a couple of pleasant faced bell boys (whom we later learned were university students) with our bags, steamer blankets, books, cameras, fruit and wraps, we followed them to our staterooms, and quickly arranging our belongings we went above on the promenade deck where we sat till sailing time watching our fellow passengers come aboard. Finally the moment arrived when the deck stewards called "All visitors ashore"; we mounted the narrow steps to the sun-deck (as high as we could get!) and stood in the bow; the captain emerged from the pilot -house and took his position on the bridge. The huge smoke stacks belched black clouds of smoke, the ship trembled as though with the effort of blowing the great hollow sounding whistle, a blast which thrills its passengers with delightful expectancy, and slowly, with majectic ease the "Octorara" glided from her dock, so imperceptibly that only as the distance widened between us and the crowded wharf with its numberless hands waving "'good-bye" could we realize that we were under way. Never will I forget that view of Duluth and the harbor, like a painting on vast canvas,—in the background the city rambling up the hillside, with its church spires here and there, in the foreground the harbor with the graceful aerial bridge, giant steel freighters alongside of coal or ore docks, with the usual number of busy little tugs and various small craft native to every harbor,—the hills silhouetted against a sky of clear blue, one narrow cloud floating in the lingering rose of sunset back of the hill's peak — and hanging just above it a young crescent moon already setting in the West! As twilight deepened into evening the thousands of twinkling lights in the city seemed like the reflection of the stars in the sapphire heavens above, until the distant shore line and sky blended together the myriad lights dotting hills and sky like a spangled curtain, and Duluth lay sleeping behind us.

It was delightful during semi-conscious moments in the night to hear the swish of the waves against the steamer's hull. At daybreak I opened my eyes a teeny bid and beheld to my amazement my "greater half" on tip-toe with his head fairly out of the porthole, sniffing the cool bracing air and looking about — wanting to assure himself that he was really on a ship! It is tragic the way that man loves boats! If there is any truth in reincarnation I know what he must have been when he was on earth before! 'Tis a big jump from sea captain to preacher, but that it what he was I'll wager!

We breakfasted early that first morning so that we would be ready to go ashore when the ship docked at Houghton, Michigan at 9:30. As we had an hour there nearly all the passengers landed, quite crowding the Main Street, as they made onslaught on the shops for fruit, candy, postcards, books or otherwise supplied needs they had forgotten to pack. It was pleasant to return to the steamer again, although the rest of the day was quite cold, and most everybody lounged in the

comfortable music room or other saloons, reading, writing, or playing bridge, with occasional turns around the deck only to pop indoors again wind-blown and rosy cheeked. Tea is served quite ceremoniously every afternoon at four o'clock in the music room and the ship's orchestra plays for an hour. Tea was more than popular that day.

In the evening there was an entertainment an ddancing until midnight. Quite a number decided to stay up until we passed thru the Locks at 3:00 A. M. We being among those so minded played bridge, told stories and chatted with some fellow travelers whom we found most congenial companions during the entire lake trip.

It is quite a thrilling experience to enter the famous Soo Locks for the first time and see the gigantic steamer dropped from the higher level of Lake Superior to the lower level of Lake Huron. Dr. and I have seen it several times but this being the initial trip for Jim and Art they enjoyed it with all the zest of college youths' hearts!—As soon as we were thru the gates we all scampered to bed for a few hours sleep. However, we were up to breakfast, as the picture framed by the porthole of our stateroom was more alluring than sleep, for we were sailing slowly down the lovely St. Mary's River, so narrow that land on either side was but a stone's throw from us, —the river must be very deep to allow so large a boat to navigate. We rapped on the boys' door calling them to look out and get their first glimpse of Canada, for on our port side lay Ontario. All morning we crept along this peaceful little river, so quietly we seemed not to be moving except as we watched the pretty farms and summer cottages we were passing, and it was interesting to see the water sucked from the beaches by our great ship, leaving row boats moored to small docks high and dry till we had passed, then the waves rolled back from our wake like an incoming tide, again floating the little boats and covering the sand beaches.

We emerged from the river and passed through the Straights of Mackinac to the Island of Mackinac, situated just between Lake Huron and Lake Michigan. This lovely Island, high, rocky, heavily wooded, with its fort, its palatial hotels, summer homes and winding drives, presents a picture inexpressibly beautiful as the steamer approaches the interesting harbor. The boat stays for an hour and a half at this autoless island, so we hurried from the dock up to the broad foreign looking main street where a line of horse-drawn buggies, surreys, carts and carryalls of a style long since extinct in automobile infested places, stood in the middle of the street, a procession two blocks long, the drivers equally as varied and funny in appearance as their conveyances—all yelling and bartering for a fare. We climbed into a double seated rubber-tired surrey, our driver insisting his team would cover more ground than any other on the street. We felt like circus folks riding in a procession and laughed like children till we nearly fell out from the high seats! Soon we turned out of the line and went ahead at a good gait toward the hill drive. The hill is steep with a bank on one side, and a ravine on the other. The team started all right but suddenly stopped and began backing, the driver commanded in no gentle language, they stopped, but no words gentle or otherwise, could persuade them to go forward. Several carriages behind us turned back frightened at our predicament; finally the driver jumped out and led the balky team quite a ways until it showed a willingness to go on. After that we had easy sailing and a most interesting drive leading through woodlands of virgin timber, visited Arch Rock, (a marvelous sight) drove around the picturesque old fort with its

white buildings and green lawns; passed the Grand Hotel noted the country over for a generation. Seated in an arm chair under the porte-cochere from which the broad steps lead to the verandas, was a stout colored footman arranged in gorgeous livery, tight white breeches, high black boots topped with yellow, a yellow satin long tailed coat, bedecked with many brass buttons and a lace ruff, white gloves and a high hat. As we approached he arose, with his heels together, stood as dignified as his broad expanse would permit, and with one hand pressed to his breast, the other lifted his hat in a courteous sweep as he bent slightly forward in a bow the like of which has not been seen elsewhere in America since automobiles came in fashion! We also passed the "John Jacob Astor House" part of which is the original trading post of the Hudson Bay Fur Co. where the man for which it is named started to amass his fortune. The "post" growing in later years into a fashionable hotel, and the man who in the early days bargained with the Indians for fur skins became one of the world's noted millionaires.

When we returned to the steamer we felt we had more stored in our memories than could have been crowded into that hour and a half, like a dream of a few seconds' duration seems to have lasted years.

From Mackinac we headed into Lake Huron which was as smooth as glass, and once more we sailed calmly through the night.

—Grace Thayer Bradley.

(To be continued in next issue)

BOOK CHATS

A cursory glance at the fall publications offered by the various publishers indicates the usual voluminous reading opportunities. The ancient adage continues to describe accurately the field of literature—"of the making of many books there is no end." One is bewildered by the announcements. Thousands of new titles are being offered until in the presence of the avalanche I feel as it was said of Emerson that when a new book came out he always read an old one. No one has ever pointed out just where in Emerson's writings this remark may be found. Personally I do not think Emerson ever said it. Nevertheless it implies a very worthy attitude.

I am told that "Mrs. Merrivale" by Paul Kimball which I wrote about last month has been published. But inasmuch as the nearest book shop to Black Duck Island, where I am writing the September Liberal, is ninety-six miles away, I have faint hopes of getting a first edition.

Three of our most worth while contemporary writers are all represented in the month's offerings. Perhaps the most popular and more widely read is Edna Ferber. Doubleday Page & Co., have just published her new book which she has given the alluring title of "Show Boat." It is a story of life on the Mississippi as lived by a troupe of itinerant actor folk. I haven't read it as yet but will soon for Edna Ferber is a novelist of unusual distinction. For the sake of "So Big" she merits consideration.

Next we have a favorite of mine represented by a new book. The book is not exactly new for it was published last spring. When a writer allows nearly three years to pass between his books it is plainly evident that he is not attempting to write pot-boilers. This method is hardly conducive to retaining a hold upon the reading public. Yet Joseph Branch Cabell is a writer and a philosopher who is making a lasting impression on American letters. His new book is called "The Silver Stallion." He writes for those

who are unafraid of life and for those who are not too well satisfied therewith. Cabell's approach to truth and criticism is by the subtle use of symbolism. Never try to fathom him by literalness. You will miss him entirely. He has a very loyal public that would never forsake him though twenty years intervened between his books. Cabell has written one or two novels in the usual style but his fame and interest is largely maintained by his romantic group dealing with the fabulous land of Poictesme.

Sometime ago I was speaking at the fiftieth anniversary of The Peoples Church of Cedar Rapids, Iowa. After the banquet I was introduced to a fine looking old gentleman by the name of Van Vechten. After hearing his name I asked him ,"Are you any relation to Carl Van Vechten, the writer?" His face glowed and thru smiling lips he said, "Well, slightly, I happen to be his father." I was glad to know that Carl Van Vechten had such a splendid father and the father such a splendid son. Carl Van Vechten has just published thru Alfred A. Knopf a serious study in Americanization in the form of a novel which bears the name "Nigger Heaven." It is an understanding book of the Harlem mecca of the northern negro.

Van Vechten has not written with uniform excellence during his career. I think "The Tatooed Countess" was an abominable book. This later book is worth while and ought to be read by every student of the increasingly serious race problem. I am not going to interfere with your interest in the book by doing more than suggest that you read it.

We have had some rainy days recently on our little island here on lovely Lake Vermilion. Before an open fire of crackling birch logs I have spent some happy and profitable hours reading. I am in the midst of "The Story of Philosophy" by Will Durant. I wish I always had an open fire before which I could read philosophy. I cannot read about philosophy or philosophize acceptably any other place. A colorful fire and philosophy are comrades. I suppose it is the elemental in both that makes the affinity. Dr. Durant has written a much needed book. The unique feature is its universal appeal. Both the savant and the novice find it indispensable. It reads like a novel. Mencken spoke of Dr. Durant's first book—"Philosophy and the Social Problem"—as "a book of rare tang and vivacity, an oasis in the wilderness of academic pishposh." He could truthfully say the same concerning this book. The author deals with Plato, Aristotle, Bacon, Spinoza, Voltaire, Kant, Locke, Schopenhauer, Spencer, Nietzsche, Bergson, Croce, Russell, Santayana, James and Dewey. I know of no other single volume of such estimable worth to those who are desirous of knowing the philosophical systems of the great thinkers. As soon as I have finished reading my copy I shall open it up to the first page and begin all over again—a tribute I pay to but few books. A truly great book has come our way.

—P. B.

UNITARIAN THEOLOGICAL SCHOOL IN CHICAGO

Meadville Moves to University Center

Marion Murdoch

The opening of the Unitarian Theological School in Chicago, September 30, will be an event of far-reaching importance. Many have for some years realized that notwithstanding its attractive environment and its many friends at Meadville, the future usefulness of the School depended upon its removal to a university center.

Now that this removal is accomplished and the School is about to begin its first academic year in Chicago, those who are zealous for the growth of liberal religion will be deeply interested in the prospectus recently issued. The promise even at this beginning seems great.

Passing over any description of the beautiful situation and the fine buildings completed, as well as arrangements for new ones for the School, we ask attention at once to the simpler classification of subjects and the greatly increased program through contact with a university. We find the same capable and devoted faculty as at Meadville, with the president who has stood foursquare to all the winds that blew through the many trying years. Each of the subjects is clearly outlined and actually made attractive. The interest is partly due to the gratifying up-to-date statements in the philosophy and history departments. This unique Theological School is to state doctrines, the prospectus says, "in a form suited to modern positions of thought; is to recognize the changes which must be made in mental attitudes, social relations, and social institutions, in order to lift society nearer to the Christian ideal."

There is, then, surely no doubt of a wide and genuine enthusiasm for the School on the part of all forward-looking friends of religion. I appeal to these friends to notice the new and elective courses of the School, and the opportunity of joining any classes in the University. It is definitely stated: "Meadville students are permitted to matriculate in the University of Chicago, and by so doing are eligible to all the privileges of the University."

A gratifying announcement is that with reference to the course for parish assistants and directors of religious education. It is well stated that "Chicago is one of the leading centers in the country for the study of religious education, social service, and church administration." The School and the University give special emphasis to these departments. The education for parish assistants so well started in Boston will be greatly extended; and by a hearty support and encouragement for both these centers, the increasing demand for parish workers and for directors of various kinds for young people will be happily supplied. Co-operation is the secret of success. Boston, New York, and Chicago will, no doubt, co-operate in this new and very important work. As the prospectus states: "educated young women are in increasing measure finding useful and satisfying careers in this field." In Chicago, attractive rooms are to be open to women students, and every opportunity will be given them for studies in the Bible, church history, philosophy, psychology, and so on, under the direction of Meadville professors; and in ethics and applied sociology and kindred branches, in the University and in the Graduate School of Social Service.

For properly qualified students, scholarships are offered.

The Meadville School has always been open to women stu-

dents. But, as the bulletin says: "The work of parish assistants and of religious education and character training in the church school, the young people's societies, and the social service field of the church, attracts young women in larger numbers than now seek the full preparation for the many-sided office of the clergyman. Attention is therefore particularly called to the course for parish assistants and directors of religious education."

Seeing the number of courses open to the student of our transfigured Theological School, the group of able instructors, and the remarkable equipment for carrying on this splendid work of faith and enlightenment, we need not be surprised at the statement that nowhere is so rich and varied a program open to the theological student as will be found in the Meadville Theological School in Chicago.

THE QUIET HOUR

By this shall all men know that ye are my disciples, if ye have love one to another.

We get no good
By being ungenerous even to a book,
And calculating profits—so much help
By so much reading. It is rather when
We gloriously forget ourselves, and plunge
Soul-forward, headlong, into a book's profound,
Impassioned for its beauty and salt of truth—
'Tis then we get the right good from a book.

Elizabeth B. Browning (1809-1861).

Such as thy words are, such will thy affections be esteemed; and such will thy deeds as thy affections; and such thy life as thy deeds. The tongue of a fool is the key of his counsel, which, in a wise man, wisdom hath in keeping.

Socrates (469-399 B. C.).

Merit may live from man to man; but it never climbs into the martyr's chariot of fire with him. Indeed, the doctrine of merit that lives from man to man is easily overdone, and passes on to the verge of caricature. In our own day, we have actually instituted a public Order of Merit: it is saved from ridicule by the limitation of its numbers. We need to destroy pride, not to manufacture it.

J. Rendel Harris.

'Tis ours to save our brethren, with peace and love to win
Their darkened heart from error, ere they harden it to sin;
But if, before his duty, man with listless spirit stands,
Ere long the great Avenger takes the work from out his hands.

J. R. Lowell (1819-1891).

(Here is) a motto which came from an old Hertfordshire farmhouse now destroyed—"Forbear not sowing because of birds." If we are to venture nothing, to attempt nothing, to have no ambitions or aspirations because of possible failure, we shall do nothing; if we think the birds will eat all our seed before it sprouts, and therefore cease to scatter it broadcast, the last state of our field will be worse than the first.

T. T. Greg (1858-1920).

It is reason that makes us men, and yet it is a rare thing to find men truly reasonable, because self-love usually leads us from reason, drawing us insensibly into a thousand small yet dangerous injustices and wrongs .....We condemn every little thing in our neighbours, and excuse ourselves in things that are great; we want to sell very dear and buy very cheap.

St. Francis De Sales (1567-1622).

All our desire is known unto thee, O Lord; therefore perfect what thou hast begun, and what thy spirit has awakened us to ask in prayer. We seek thy face, turn thy face unto us and show us thy glory. Then shall our longing be satisfied, and our peace shall be perfect.

Augustine (354-430).

THE PEOPLES CHURCH

UPTOWN TEMPLE
LAWRENCE AVE., Near Sheridan Rd.

Sundays—10:45 A. M.

Affiliated with: American Unitarian Association, Boston; Western Unitarian Conference, Chicago; National Federation of Religious Liberals, Chicago.

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REGULAR EVENTS

School of Religious Education — Sundays, 9:30 a. m., Channing Hall.

Woman's Club—Every Monday, Program, Edgewater Beach Hotel. Departmental Meetings, Channing Hall.

Men's Forum—Second Monday evenings, Channing Hall.

The Temple Club—Second and fourth Tuesday evenings in Channing Hall.

Church Trustees Meeting—Second Monday evenings.

DEDICATION SERVICES OF THE PEOPLES CHURCH— UPTOWN TEMPLE

The Dedication Services of The Peoples Church, Uptown Temple, Lawrence Avenue, near Sheridan Road, will be held Sunday, October 3rd. Rev. Preston Bradley, pastor of the church, will preach the Dedication sermon at the morning service which will begin promptly at 10:45. Mr. Clarence Eddy will play an organ recital and the Peoples Church Chorus Choir will sing. Mr. W. E. O. Pridmore, the architect, will present the keys of the building to Mr. C. K. Anderson, chairman of the Building Committee and President of the Board of Trustees of the church. Mr. Anderson will respond with an address. Those holding membership cards in the Peoples Church will be admitted until 10:30 when the doors will be opened to the general public. Members desiring seats are requested to present their cards before 10:30, as no seats will be available after that hour. There are approximately 2000 seats. Members are urged to come early to avoid disappointment. Building regulations will permit no one standing.

The evening service will be held at 8 o'clock and will be the first evening service ever held by the Peoples Church. This service will be addressed by Dr. Samuel A. Eliot, of Boston, Mass., President of the American Unitarian Association. Dr. Eliot is a distinguished leader, of liberal religious thought and who for twenty-five years has been the leader of the free churches of America. He is a scholar and a most impressive preacher. His father was the late and much lamented Dr. Charles W. Eliot, who for over forty years was President of Harvard. Dr. Franklin C. Southworth, President of the Meadville Theological Seminary, which has recently been affiliated with Chicago University and Rev. Curtis W. Reese, secretary of the Western Unitarian Conference together with Dr. Bradley, will have a part in the evening service. Sunday evening the Temple doors will be opened at 7:30. No tickets will be required and the general public is cordially invited. Members of the church will be notified by mail if there are any changes in this program.

If you are a member of the church but have no membership card will you kindly write Mrs. Thos. Harrison, 4641 Sheridan Road, Edgewater 0472, who will furnish you a duplicate. If you have moved and the church does not have your correct address kindly notify Mrs. Harrison immediately.

THE WOMEN'S CLUB

The club will open its season of 1926-27 on Monday, October 4 with a luncheon. The meeting will be held in the church—Uptown Temple. The President, Mrs. James J. Reynolds will give the President's address. Mrs. Preston Bradley, as chairman of the Program Committee will bring greetings and Dr. Bradley will give an address. The music will be furnished by Catherine Wade-Smith, Violiniste and Troy Sanders, Pianist, using the Steinway Duo-art. The complete program for the season's activities is as follows:

October 18—Business Meeting, 1:30 p. m. Lecture, Mr. Owen R. Lovejoy on "Child Labor and Poverty," 2:30 p. m. Called "The Children's Statesman."

November 1—Card Party, 2 p. m.

November 15—Business Meeting, 1:30 p. m. Lecture, "Ghandi of India," 2:30 p. m. Haridas T. Muzumdar of India, Friend and biographer of Ghandi. Music.

December 13—Business meeting, 1:30 p. m. Lecture, Miss Jeanne Rankin, 2:30 p. m. First Woman Member of Congress. Musical selections.

January 10—Lecture, "The Waking East and the Sleeping West," by James M. Yard, 3 years' editor in China of The

China Christian Advocate. Music.

January 24—Luncheon, 1 p. m. Faye Epperson, Whistling. Ensemble, 2:30 p. m.

February 7—Lecture, "What's New About Russia." Mrs. Anna Louise Strong, relief worker with Quaker Commission, Moscow, Russia.

February 21.—Business meeting 1:30 P. M. Lecture, Dr. Preston Bradley 2:30 P. M. Music.

March 7—Card party, 2 P. M.

March 21—Business meeting 1:30 P. M. Lecture, Mr. B. C. Roloff 2:30 P. M. Music.

April 4—Business meeting 1:30 P. M. Lecture — Announcement later.

April 18 — Annual meeting 10:30 A. M. Lecture, Dr. Preston Bradley, 2 P. M. Music.

May 2—Business meeting 1 P. M. Lecture, announcement later.

May 16—Card Party 2:00 P. M.

The Departmental Meetings of the club will be held as usual during the year on the alternate Mondays of the above dates. Mrs. Max Riley will have charge of the meetings for half of the season and Mrs. William Herzog for the remainder of the year. Mrs. Herzog will build her programs around current books with a comprehensive review of each. Mrs. Riley's program is as follows:

1. Restriction of Immigration —Mrs. Dalrymple, chairman.

2. Conservation of Our Natural Resources — Mrs. Hermsdorf, chairman.

3. Strength and Weakness of Our Public Schools—Mrs. Lee, chairman.

4. Independence of the Philippines—Mrs. Godman, chairman.

5. Is Democracy a Failure?—Mrs. Grunwald, chairman.

6. Achievements of the Federated Women's Clubs—Mrs. Fuchs, chairman.

7. Functions of the Public Library in the Community—Mrs. Schulten, chairman.

8. Censorship of the Movies—Mrs. Riley, chairman.

CHURCH NEWS

Dr. and Mrs. Bradley returned to Chicago from their Lake Vermilion home on September 11th and are busily engaged in preparing for the Dedication Services. All appointments and engagements may be made at the church office, Uptown Temple, 941 Lawrence Ave. The telephone is Longbeach 6768.

Kindly address all mail to the Peoples Church, Uptown Temple 941 Lawrence Ave. The attention of the radio audience is called to this change of address. Mail addressed to Dr. Bradley should always be sent direct to the Uptown Temple. He will see all personal messages sent by the radio audience.

The September meeting of the Board of Trustees was held at the attractive summer home of C. K. Anderson, the president at Antioch, Ill. Mr. and Mrs. Anderson were delightful hosts.

Dr. Bradley desires to thank the many friends who so thoughtfully remembered him on his recent birthday by sending birthday greetings. He had hoped to find time for a personal reply but it has been impossible as yet.

A busy winter is ahead of us. Dr. Bradley has been made chairman of the Library Committee of the Board of Directors of the Chicago Public Library. He was recently appointed by the members of the Lincoln Park Commissioners a member of the Lincoln Park Safety Commission. He is daily refusing invitations for out of town engagements this winter as he desires to devote his entire time to the work of the church and his civic interests in Chicago. He will not be absent from his own pulpit this year.

It is hoped that every member of the church will subscribe to the Liberal this year. The issue is usually exhausted the first Sunday after publication. Subscribers are always certain of a copy. Mrs. Bradley will contribute an article in every issue. The October number will contain Dr. Bradley's Dedication sermon. If you desire a copy of this sermon it is advisable to subscribe at once—one dollar brings the Liberal to you in the mail for twelve months.

It is most important that the church office has your correct address. Will you not assist the secretary by sending in your address if you are not receiving promptly mail from the church.

The announcements concerning the opening of the school of Religious Education will be made later. The Temple Club program and the Men's Forum plans are as yet incomplete as this issue goes to press.

—G. T. B.

DECLARATION OF PRINCIPLES OF THE PEOPLES CHURCH

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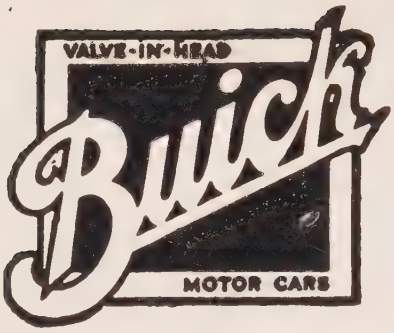

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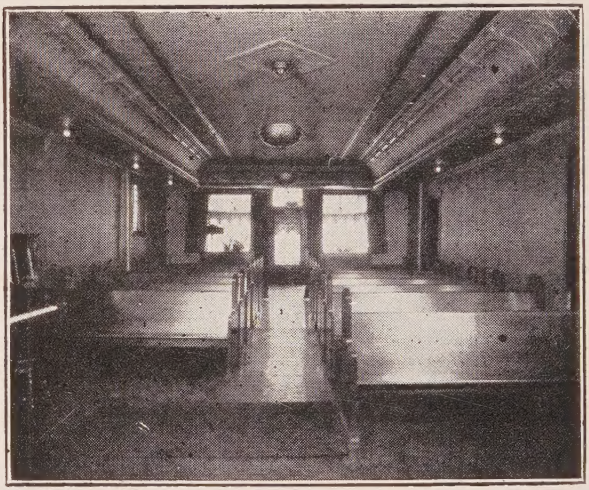

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